

CHURCH OF GOD EVANGEL

"And when the day of Pentecost was fully come they were all with one accord in one place." Acts 1:1.
"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:4.

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THE OPPOSITION WEAKENING

The Church of God Constantly Growing Stronger and More Able for Greater Service.

Must Become More Spiritual As We Advance.

Of course somebody must be up in arms against the right, although they may not be well drilled so as to make a good stand. We have become so accustomed to attacks that we are almost indifferent to them, but we are always prepared for blows from every source.

We have passed the day of doubt about our religion and any forces that might be brought to bear against us only helps to stimulate us in our great and all important work. Call us what they please, speak of us respectful or disrespectful, and we are ever the same humble followers of the Lowly Nazarene, seeking to do our enemies and friends all the good we can.

Have just received a clipping from a Mississippi paper and the sender insists that we write a reply. But I would not do this merely for the sake of the reply, or to oppose the writer himself, for that is not our job; but as there are many anxious enquirers in Mississippi that have read the gentleman's article, and our past efforts on this line have given such good satisfaction, and so much good has resulted from such a course, I feel free in my spirit to meet this antagonist on his own territory.

It is no pleasure to me to enter controversy merely for the sake of controversy, but I love the battle because it is often a means to get the truth before the people. And this is our duty at all times and in all places. But in this particular instance the arguments are hardly strong enough, and the conflict hardly sharp enough to make it interesting.

The article referred to is entitled, "Gift of Tongues 'Unknown.'"

The writer opens his article by describing the 120 assembled together on the day of Pentecost, and then commences with Acts 2:2, and

quotes it in the language of the revised version. He closes his quotation with the end of the fourth verse. Then follows his comments. "Two wonders," says he, "are here described—the vision of the fiery tongues, and the speaking with other tongues." In this first symbol it is clearly seen in the Old and New Testament to be a picture of the purifying process of the Holy Spirit. John the Baptist said, 'I indeed baptize you with water, but He that cometh after me is mightier than I, He shall baptize with the Holy Ghost and fire.'

Before I proceed further with his views, I wish to stop long enough to call attention to his "symbol" as he calls the "cloven tongues like as of fire," and the "tongues, as as the Spirit gave them utterance." Please notice that he declares that this "first symbol," the tongues of fire, is "a picture of the purifying process of the Holy Spirit." He says this is "clearly seen in the Old and New Testament."

I would not care if this were true. But as he failed to give one single instance of such a teaching, I will give a few to show neither fire or tongues of fire are a symbol of purification. In the Old Testament, Fire denotes the presence of God. This is illustrated at Gen. 15:17, "and if came to pass, that, when the sun went down and it was dark, behold a smoking furnace and a burning lamp that passed between those pieces." And the Lord made a covenant with Abram. Again at Ex. 3:2-4; "And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush. . . . And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush."

Ex. 19:18. Read, "And Mount Sinai was altogether

on a smoke, because the Lord descended upon it in fire." It is hardly necessary to refer definitely to the fire over the tabernacle, and that led Israel through the wilderness for so many years, and the chariot and horses of fire took Elijah, and the fire that protected Elisha, and the various other places where the fire plainly shows the presence of God. This is just as true at pentecost. The "like as of fire" denotes the presence of God.

Now, in just a few words I want to show what does purify. The symbol of the Old Testament is the blood of animals. 'For if the blood of bulls and of goats, *** sanctifieth to the purifying of the flesh.' Heb. 9:13. And the Apostle shows that it is the blood of Christ in the New Testament. Heb. 9:14. "Wherefore," the Apostle continues, "Jesus, also, that he might sanctify (purify) the people with his own blood, suffered without the gate." Heb. 13:12. "And the blood of Jesus Christ his son cleanseth us from all sin." 1 John 1:7. It is the blood that purifies.

The next point to which I wish to call attention is the comment on John the Baptist. He gives John's statement as above, and says, "the two words mean but one thing, the fire being the emblem of the spirit." It is true that "Like as of fire" sat upon the 120, but it was the Spirit and not the fire that caused them all to speak in other tongues. And the like as of fire eat while they talked with other tongues. I would scarcely want to mention this but for the expression of W. M. B. in the Mississippi paper that follows.

"Now," he says, "don't get an idea you must run around the country with a mouthful of fire. Somebody might get burned."

I wish to inform the gentlemen again that it is not the fire that speaks in us, but it is the Holy Ghost. The fire denotes the presence of God, but the Holy Ghost gets in our mouth and uses our vocal organs.

The dear man never spoke in other tongues as the Spirit gave utterance, and of course he knows nothing about it. As I am not an electrician, I would not trust myself to adjust any of the live wires,

It is evident that this gentleman is undertaking to adjust some live wires, without being skilled in his profession, for only those who have talked in other tongues as the Spirit gives utterance know any thing about it. He well says, "There are two sides of the emblem; one destructive, one creative; one wrathful, one loving." The destructive side brought down Ananias and his wife, while the loving side brought in the multitudes who accepted the truth. W. M. B. may need to be a little careful lest he might get on the wrong side of this question while the multitudes are coming right in although he is warning them against it.

I quote again from the pen of W. M. B. in the Mississippi paper: "Speaking 'with other tongues' consisted merely in SPEAKING THE MIGHTY WORKS OF GOD." v. 11.

Then he says, "Do the 'Holy Rollers' speak forth the 'mighty works' of God when the peculiar spell comes over them?" Of course he means the Church of God people, and we will politely inform him and the editor, too, that we repudiate the name "Holy Roller" and ask them to show us enough respect to refer to us by our right name. Then he adds, "If everybody knows it must be God Himself. They don't know, nor no one has been able to so interpret it." Now right here is where the gentleman is liable to make a mistake if he is not very careful. He seems to think that the tongues must be understood, and everybody know that people that speak in other tongues are speaking forth the "mighty works of God." He evidently bases his conclusion on the second chapter of Acts alone. This will not do. There are other Scriptures that show where people received the Holy Ghost and spoke in other tongues, and it is not stated that the other tongues were understood as they were by the different nationalities in the first instance. Then Paul tells us of an unknown tongue where the individual is not speaking to men, but unto God, and no man understands him. 1 Cor. 14:2. He magnifies God (Acts 10:46), but the

words are not understood by those who may hear the sound of his voice.

The worthy gentleman makes a good statement when he says, "If they are speaking forth the 'mighty works' of God, God speed them on their mission." That shows a congenial spirit in the man, and that he admits that there may be something good about us, and if so, he does not want to oppose the good. In this he is worthy of commendation.

His arguments about the last chapter of Mark, and the 12th, 13th and 14th of 1 Cor. are not very strong against us, and time and space forbids entering discussion on these, so we pass on to a statement that he makes as follows: "We do not read of them speaking with tongues on any occasion subsequent to Pentecost." I confess I do not see any reason for this man to make such a statement as this when he knows very well that the sacred record shows speaking in tongues about four years later in one instance, and about twenty years later in another instance. Such an expression might be made by an ignoramus, but it is surely an oversight on the part this gentleman.

Now he says, "There is no clear evidence of tongues as a religious phenomenon anterior to New Testament times." We grant this, and state further that the tongues was not an Old Testament doctrine, although there must have been considerable speaking in different tongues on one occasion as shown at Gen. 11:5-9. But the Holy Ghost and tongues belong properly to the gospel era only.

A brief reference is given to later history. In this, the writer says, "Chrysostom frankly declares that the gifts described by Paul were unknown in the church of his day." But he does not tell when Chrysostom lived, and what had happened to the church prior to his day. Now, I'll explain that Chrysostom was born in 347 and did most all of his work in the latter part of the fourth century after the fall of the church in 325. No wonder the gifts had departed. But call attention to another his-

Continued on page 2.

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THE OPPOSITION WEAKENING

From 1st page.

torian of note that lived a little earlier—in the last of the second century. Irenaeus says, "As we hear many of the brethren in the church who have prophetic gifts, and who speak in all tongues through the Spirit, and who also bring to light the secret things of men for their benefit, and who expound the mysteries of God." Then Eusebius who wrote in the fourth century says, "These gifts of different kinds also continued with those that were worthy until the times mentioned." And these "times" runs it up into the third century.

Alright friend W. M. B. of the Mississippi paper, please remember that other people have a chance to know history as well as yourself.

This same W. M. B. now begins to draw toward a close and says, "Let us observe that it would be harsh and unjust to ascribe all the 'clattering' and so-called 'unknown-tongue' to the studied attempt to reproduce those of the apostolic church." Now, while this expression does not show due respect to the Holy Ghost, but we do acknowledge that there is no studying of tongues, because the tongues as spoken as the Spirit gives utterance does not require study to reproduce, for He is the same Spirit in us speaking that He was in apostolic days.

Now, here is the conclusion. His last appeal follows: "We urge upon all to earnestly desire the more excellent gift, as expressed in the

13th chapter of 1 Cor. (He means "more excellent way" or else he has purposely misquoted.) Your ecstatic murmurings don't help move an old sinful word any nearer the cross. Your "dying off" and proselyting the members of other churches is not helping the world up to God. I appeal to every intelligent Baptist to be on his guard when the arch proselyter appears 'speaking in unknown tongues.' You'll know him by the claims he makes for himself. They know how to commend themselves after a fine fashion. How abominable these proselyters are in God's eyes. Beware of grievous wolves. They will destroy what you have built up. They will tear down your churches and bring in a reign of confusion. Let every Baptist open his eyes, and study God's word that he may know how to give a reason for the faith that is in him." This is the end of the article.

Now friend W. M. B., you need not be alarmed about our proselyting your people. They always have to be worked over before they are fit for the Church of God. We preach the gospel to them the same as we do to others, and as a rule, your baptist members make no claim of living without sin, and we never intentionally accept a person till they get saved from their sins. And we do not persuade your members to leave the Baptist church and join us. But if they get saved and sanctified and filled with the Holy Ghost, and talk in tongues which they always do if they are baptized with the Holy Ghost, the Baptist church does not want them any longer, so of course we take them in.

I do not blame you for warning your members against us, for thousands of Baptists are getting saved in our meetings and making fine members of the Church of God. You will be compelled to do something or you will lose all of your best and most spiritual members.

But you are making a sad mistake if you want to hold your members. You advise your Baptist members to open their eyes and study their Bibles. That is the very cause of so many of your people leaving you and joining the Church of God. When an honest sincere lover of truth reads his Bible without prejudice it always leads him to become a seeker of the very experience you are opposing. The only way you can keep them is to keep

them in ignorance. And an honest, sincere, unprejudiced study will cause YOU to be one of us, too. God bless you. We will forgive you, because what you have done has been like Paul. 1 Tim. 13.

To take it as a whole, this article by W. M. B. shows the opposition is weakening. And it can be truthfully said that the Church of God is constantly growing stronger, and more able for greater service. While we are spiritual and blessed of God, yet in order to accomplish the most for God and the salvation of men we must become more spiritual as we advance. This can be accomplished by a deeper consecration and a closer walk with God, and a wider separation from the world.

May God bless our enemies and help us to love them and do them good.

Naples, Fla.

Dear Brother Tomlinson and All the Dear Saints:

I feel the Lord would have me write of what He has done for me.

About fourteen months ago the Lord wonderfully saved me from sins, and gave me the Holy Ghost. Glory to His name! I praise Him for blessing me in many different ways.

After four operations, I had been given up to die with cancers by the doctors, who said I could not live more than four years; but praise the Lord, when I found my blessed Savior, He healed me, and I am giving Him the praise for it.

About one year before I received the baptism, I gave up medicine and have not taken any since, or given any to my family.

My husband bitterly opposed my giving up medicine, and uniting with the Church of God, but I remained true and God saved my husband from his sins and gave him the Holy Ghost also saved and baptised with the Holy Ghost, our little adopted daughter of eleven years. We have one other in the family, our baby of four years, and I am expecting God to give him the Holy Ghost. I praise God, that by His grace I have won my whole family and our home is now happy.

In August my faith was tried by an attack of pellagra, and for three weeks I didn't drink over one half glass of water. I could not close my hands to dress myself; but praise the Lord, I trusted my body with God, and He healed me.

He revealed Himself to

Bampas Creek, Ill.

Dear Brother Tomlinson and All the Dear Saints—Greetings in Jesus' Name:

I have never seen anything in the Evangel from this place, so I thought I would write a few lines.

We are certainly a happy band, striving for heaven. While the devil without is seeking to destroy, the Lord is dwelling within. Hallelujah!

I am more determined to press on than ever before.

The Lord has given me wonderful blessings, and He has more for me yet.

I hope we will receive all the gifts, then you will see a great move for God.

While I am writing this my entire being is filled with power from heaven, glory!

Your brother,

Frank Nuding.

Gone Home.

Sister Azie Taylor, of Vernon, Ala., departed this life February 17, 1917, leaving a husband and one child, and many friends, to mourn her loss. Yet we weep not as do those who have no hope, for we expect to meet her around the throne.

At the time of her death, Mrs. Taylor was a member of the Church of God, having received the Holy Ghost about six months ago.

Daniel Taylor.

Chillicothe, Ohio.

Dear Brother Tomlinson.

We closed a meeting in Richman Dale, Ohio, last Sunday night. It is a new and a wicked place, but good crowds and good interest. Five received the Holy Ghost. Many others were convinced, and seemed to be under conviction.

Holiness had never before been preached in the town. It is truly wonderful how

me while I was sick and showed me many wonderful things. He showed me that He would heal me if I would write my experience, and I promised to do so. It is wonderful to me that God healed me when I was so near dead.

Brother and sister Simmons have just closed a ten days' meeting here at Naples, Fla. The Lord wonderfully blessed in giving out the Word, and brother Simmons set the church in order.

I want all the dear saints to pray for me that I will ever do God's will and be faithful unto the end.

Your sister in Christ,

Callie Altmon.

God is blessing the Church here at Chillicothe. At the prayer meeting Tuesday night, the power fell until there was no place to preach. One received the Holy Ghost. Two received the Holy Ghost while we were away.

The saints at Circleville are shouting the victory, and the number is increasing.

Yours very truly,

E. Haynes.

Alcalda, Ky.

To the Church of God Evangel:

As there has has never been a report from this place, I feel like writing a few words of praise to God.

There are only a few of us here, but Jesus is with us. Only four have the baptism, but there are a few more who believe in the way.

The devil has been trying to prevail against us ever since we have been in the way, but Jesus, who never fails His people who trust Him, has given victory.

I praise the Lord for His church. Some did not accept it very readily, but the Lord sent brother Charlie Randalls to us, who expounded the Scripture more perfectly, and I'm glad to say we are now standing in unity.

I belong to the church at Cedar Grove, but I'm praying for the time to hasten when we can have a church set in order here, and a pastor to care for the flock here, and the other places near. We know that grievous wolves in sheep's clothing will devour many, if they are not cared for.

Pray for me.

Your sister,

Ida Colyer.

At Rest.

Mrs. Sarah Bridges passed from this life to glory February 1, 1917, after an illness of five months.

Sister Bridges received the Baptism with the Holy Ghost about six years ago, and has lived a consistent Christian life.

She suffered patiently, and stated that she was ready to meet Jesus.

Respectfully,

T. M. Burgess.

NOTICE

The funeral service of Cliff Wood, will be conducted by brothers Gann and Cornett at the Church of God at this place March 19, 1917.

Mrs. Hettie Printer,

Clerk,

R. 2. Altoona, Ala.

The Importance of Studying Prophecy

B. D. Townsend

We are not to endeavor to set forth new doctrines, or new theories, but to speak of unfulfilled prophecies, in the light of the Bible at this time of the closing of the sixth age of the world.

Nothing so interested the prophets as the foreshowing of things to come. Peter tells us that they inquired and searched diligently; searching what, or what manner of time the Spirit which was in them did signify, when it testified before hand the sufferings of Christ, and the glory that should follow.

Daniel's whole soul was almost drawn from his body by the intensity of his interest; study, fasting and prayer, with regard to those things which were fore-shown him.

But what is the position of our modern theologians, upon the subject of prophecy?

The common idea is that a man is a little beside himself, and departs from proper soberness, if he ventures to give any serious attention to unfulfilled prophecy; though God has particularly informed us of much that is yet to come.

Munty would warn us away from it as being dangerous ground, and tell us that we intrude into the secrets of the Almighty when we undertake to read, or entertain any definite expectation with regard to it.

The popular idea is that prophecy is not intended to be understood until after it is fulfilled; that to found any faith upon it is fanaticism, which none but crazed minds ever bother themselves about one way or the other.

According to these sober(?) thinkers, the prophets were silliest of men to concern themselves about that which they were commissioned to foretell. Daniel was particularly foolish to allow his soul to be troubled concerning the visions of things in the coming ages. But this is just the difference between the true and acknowledged servants of God, and those of our day, who claim to be their brethren and successors.

What ever the Holy Ghost made known to the fathers, concerning the future dealings of God with this world, was sacredly treasured as the most precious of communications; dwelt upon with the most special interest; and heeded as the guiding light of God, amid the world's

abounding wickedness and darkness.

But our modern teachers think to avoid what is written by holy men, as they were moved upon by the Holy Ghost, about the future. 2 Peter 1:21. And if the subject is pressed upon them, they satisfy themselves, and theirs by saying, it is not for us to tread upon such holy ground; that it never was intended for us to understand these deep mysteries. And thus a vast and vitally interesting, and important part of God's revelation is turned into a useless encumbrance of the sacred word of God.

God commands that the vision be made plain, that he may run who readeth it. But men seem to have become wiser than the Almighty, and know better what becomes a sober theologian, and right preacher, so we must shut the book and close our mouths about it or consent to being accounted mad. Alas for the reigning religion of this day!

If we would be like the holy prophets, and prove ourselves their followers we must have an eye, an ear and a heart, for their sacred words concerning what must shortly come to pass.

Every utterance of the Lord which tells us what we are to look for and expect, is most precious. And as you value your safety in these perplexing times, and if you would be ready for that which is soon to come upon the earth, beware how you ignore, or neglect, what God has caused to be written for our learning, lest the great appointed day should take you unawares. Luke 31:34-36, Acts 17:31.

We are now in the time of the end. The time of the fullness of the Gentiles is near? There is upon the earth, distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear; the great powers are being shaken; kingdoms are crumbling the world is rapidly preparing for the man of sin. 2 Thes. 2:3. Antichrist, whose coming is the working of Satan, with power and signs and lying wonders. We are rapidly approaching his coming.

The present European war, world wide distress, and disturbed condition of people everywhere point to his advent. The present war

will probably end with his appearing and all the power will be in federation with Antichrist as the chief ruler over the kingdom, for forty and two months. His reign will be the period of the great tribulation. Matt. 24:21, Dan. 12:1.

We feel that we are in the shadow of it, and the world will soon be in the grasp of the lawless.

Who—ho, who, shall be able to stand?

Lake Butler, Fla.

Dear Brother Tomlinson and all the Dear Saints:

I praise the Lord for this wonderful salvation which causes us to measure up to the word of God.

I praise Him for saving,

sanctifying and baptizing me with the Holy Ghost according to Acts 2:4.

The joy bells ring in my soul all the time. Glory to His dear name!

I am trusting Jesus for both soul and body.

When I get sick I look to Jesus, and He heals me.

I want to request some Church of God minister, who feels so led of the Lord to come to this place, with a tent, and conduct a meeting for us.

I am the only one here, who belongs to the Church of God but there are many hungry hearts.

I am very anxious for a meeting.

I praise the Lord for the determination I have in my heart to go through with Jesus.

Pray for me.

Your sister,
Lula Edenfield

Anclote, Fla.

Brsther Tomlinson—Greeting Jesus' name.

I am praising God for a salvation that keeps from sin.

I am so glad sister Lorena Cotton came to Anclote to preach the true gospel, and gave me grace to accept it.

We have a church of God here, and though we are few in number, the Lord certainly does bless us.

Your sister,
Mrs. A E. Goethe.

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Missionary Day.

According to the decision of the assembly Sunday, March 11, will be the day to take up special collections for missions again.

All churches and pastors are expected to observe this ruling by the assembly.

SELECTIONS FROM "PEOPLE AND PASTOR"

Prayer

How much the pastor needs the aid of the Holy Spirit, which you may secure for him in answer to your prayers.

Well has it been said, that, "The success of a pastor's ministry depends upon the prayers of his people."

If souls are to be saved; if the church is to be revived; it is when the Spirit is poured out from on high (in answer to prayer).

Sinners are awakened, not by might nor by power, but by the Spirit of God. That blessed agent does not come unsought. His saving influences are shed abroad only in answer to prayer—fervent effective prayer of faith.

Pray then for the pastor, pray for him through the week, while he is preparing for Sunday, that God will give him the message his people need. Pray for him while he is in the pulpit.

The whole history of the church of God is full of instances, showing the power gained for the preacher by the prayer of the people. Let one or two be considered.

Probably the most powerful sermon ever preached on this continent, was that of president Edwards, delivered at Enfield July 8, 1741. His text was: "Their foot shall slide in due time." When he went into the church, there was sad inattention. The people hardly conducted themselves with common decency. As he continued to preach, however, the audience became so overwhelm-

ed with distress and weeping, that he was compelled to ask for silence, in order to be heard. A minister in the pulpit became so excited that he caught the preacher by the skirt, crying, "Mr. Edwards, Mr. Edwards, is not God, a merciful God?" Some of the members were seen unconsciously bracing themselves against the pews as if to prevent their sliding into the bottomless pit.

This was followed by one of the most powerful revivals that ever blessed our land. What was the secret? Not the great eloquence of the speaker, for he read the sermon in a calm, unexcited manner. No, the secret was this: The evening before the sermon was delivered, a number of his deeply spiritual people wrestled with God in prayer that would take no denial, for the blessing of God upon the sermon. Another example is still more striking. It's history is found in an old work by the godly minister, Robert Fleming of Rotterdam.

The preacher Mr. Livingstone of Scotland was unprepared for the services, and very reluctantly, after much persuasion, consented to preach. But the whole number of a large congregation spent all the night in prayer. The devout gathering of men and women spent hour after hour beseeching God to own His word which was to be preached in weakness. This is the account as given by Mr. Fleming.

I must also mention that

solemn communion at the Kirk of Shotts, June 27, 1630 at which there was so convincing appearance of God, and down pouring of the Spirit. By the sermon on Monday it was known (which I speak on sure grounds) that nearly five hundred had at that time a discernable change wrought in them, of which the most proved living christians afterwards. It was the sowing of the seed through Clydsdale, and many of the most eminent christians in that country date their conversion from that day.

Still another instance we will notice.

John Elias, of Wales, was attending a great association of the Calvinistic Methodists. The house of his sojourn was known, and multitudes gathered to hear him lead the evening devotion of the family.

They, and he, prayed until late at night. Next morning he preached to many thousands. Heaven seemed to come down to earth, the atmosphere seemed to be filled with celestial music. At least twenty-five hundred souls were converted under that sermon. And they and their pious descendants gave lasting evidence that it was the work of God's own Spirit.

When all secrets shall be revealed, doubtless many causes will appear, when, sermons which were mighty in results, shall be known as the answer to the prayer of God's people.

C. M. Padgett.

EXPERIENCE OF A BAPTIST DEACON

Dear Brother Tomlinson and Evangel Family—Greetings in Jesus' Dear Name:

I have felt impressed for some time, that I should send in a word of testimony and praise, to the Church of God Evangel, for the great work it is accomplishing, and the glad tidings it is carrying to so many hungry thirsty souls.

It was through the columns of this dear little paper, and the teaching of God's eternal truths which it so nobly defends, and gives light upon that I was enabled to see the true church—the Church of God.

In some way I happened to get hold of one of the Church of God Evangel, and became a subscriber to it, and the information I received from reading this paper, caused me to search God's word more carefully and prayerfully thereby. I was led to accept the great Church of God, and Christ the head and only law giver of the same.

I feel sure that the little white winged messenger, as it is often called, performs a work, supplies a need, and meets a demand, that cannot be accomplished from any other source or method. It can make its way into homes where we as individuals and representatives, of the same glorious truths, would be debarred of that privilege.

The messages of love and truth which it carries, will be read by those who are enemies to the cause it so nobly defends. It speaks when we would have to be silent; it makes an impression upon the hearts of those who are enemies to the cause we love and cherish; it can go and carry its message of God's great love and truth, when we would not be able to go. The cost of transportation and the great number of miles that it can cover in every direction, far exceed anything that could possibly be substituted to take its place. It performs a work that cannot be done in any other way. We need to rally to its support and expand its circulation because of the great work it is doing.

The effect that it had upon me, and the gospel truths which it enabled me to understand, wrought in me, and for my good, a wonderful change, to the glory of God; what it did for me in bringing me to a full knowledge of the truth, it can do for others. So I say to one and all: Endeavor to increase its circulation.

Two years ago this March,

W. M. Hobbs

I heard the glorious gospel of holiness preached. But the influence with which I had been surrounded, led me to believe that the holiness people were wrong, and that they were misconstruing the word of God. As I belonged to the Missionary Baptist church and had been of the church for eight, or possibly nine years, and of course held in very high esteem, the doctrines and teachings of that church, having been taught them from childhood, the result was that the pure gospel of holiness did not appeal to me in the least.

The meeting to which I referred, was being conducted in a little town about four miles from my home. The whole country was in a stir, so to speak, and in the meantime I got into the meeting. While it didn't appeal to me at all, as I thought, yet I couldn't stay away, and this Holy Ghost, about whom they enjoyed telling so much and those tongues in which they spoke, as an evidence of His Baptism, appealed to me as the height of folly and gross ignorance. But I am glad to say, glory to His great and hallowed name, that I have since learned, that it is a very blissful ignorance and one to be much coveted and greatly desired.

The meeting continued, and I continued to attend regularly. The word was given out with such power, so plain that my objections, previously made against the meeting, were silenced.

At first I could comfortably seat myself in the rear of the congregation, but as the meeting progressed, and I kept going, I found myself getting nearer and nearer the front, until finally, after going three weeks in succession without missing a single service, I found myself prostrate at the altar. The very place that the Missionary Baptist people could not endure, and one of the features of the meeting which they did not endorse but had a perfect horror of.

I had been attending the meeting so regularly, until some of the brethren had already become suspicious, and didn't greet me with a pleasant smile, and such a warm handshake, as they had previously been doing, but in spite of all this, and perfectly conscious of the fact that I would meet with opposition and criticism on every hand, I fell down at the altar and began to weep and agonize with God for the experience of sanctification. I had been enabled to see, and made to feel the great need of this wonderful blessing, and as I left my seat and went forward to the altar, I was possessed with that determination to trust God, and to tarry before Him, until I should receive this precious cleansing power. Oh how my soul wells up with unspeakable joy as my thoughts run back to that blessed moment when the blood was applied to my soul, and I was wholly sanctified and cleansed from all sin! Only those who have been partakers of the experience will be able to know the joy and peace it brought to me. Glorious indeed were its effects, but with all the peace and joy it gave me, I still felt the need of being further blessed, and continued to press my claim on the Lord with a determination and faith that would not be deceived. Just two days later I received the Holy Ghost and of course spoke in tongues as the Spirit gave utterance. I never will cease to love Him, He has done so much for me.

Well it is almost needless to say that I lost the love and respect of the church where my membership was. They condemned the experience that I had received, so I joined the Apostolic Holiness church which was organized by the people who conducted the meeting in which I received my experience. This was one year ago last May. I had never heard of the Church of God. But some few months later I came in contact with a person who had been reading and Evangel, and he gave me a copy, which I read, and at once became a subscriber. I read every issue of it, and as I said, the Church of God Evangel was instrumental in God's hands, in enabling me to see and accept this glorious church.

On the night of September 5, of last year out under a brush arbor about two miles from the little town of Abbeville, Ga., the overseer of the state, set in order the Church of God. I, with eleven others, constituted the membership, and as I had been filling a few monthly appointments at that place, though I had never been licensed ordained to preach, yet I felt the mighty Spirit of God as it moved upon me, and created within me such a burning desire and zeal to do something to help rescue lost, fallen humanity, and

knowing nothing save the acceptance of the glorious gospel of Christ that could redeem them, and remembering that it pleased God through the foolishness of preaching, men should be saved, I felt impressed to go forth and tell the people about the cross, and love of Jesus, and what it meant to them. I so expressed myself publicly, and the result was that after the church was set in order, I was called as their preacher.

There has been only one addition to the church since it was set in order, but I must say that with a few exceptions they are the most courageous and determined people I ever knew.

We have had all the opposition to meet, seemingly, that could be brought to bear upon us. We are opposed by all the so-called Christian churches, and the majority of the worldly people in the little town. But in spite of all the opposition which we have had to encounter, God has brought us safely through thus far, and we are still trusting Him.

We have moved our place of worship from the little brush arbor to town (Abbeville) and we are especially anxious to have some one to come and have a meeting for us. We feel the need of help.

The church has purchased an acre of ground for the purpose of building a house to worship in. This acre of ground is very desirably located, being near the main section of town, and fronting one of the main streets. It is a beautiful location for a tent, having a number of shade trees on it.

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